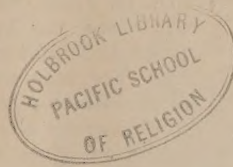


The AMERICAN FRIEND

November 19, 1953



Charles Lampman, Administrative Secretary of the American Friends Board of Missions, and Errol T. Elliott, General Secretary of the Five Years Meeting, are now on a two and a half month trip that takes them primarily to Africa. The second installment of Africa Journal appears in this issue. In this picture, airmailed from Kenya, are Charles Lampman and Benjamin Wagesa, a teacher in the Girls School at Kaimosi. It is hoped that he can change to teaching in the Friends Bible Institute, if Friends in America can supply his salary!

Distant Drums

Africa Journal II

The Courier

Four Pages of Educational
News and Views

Good News

From the Peace and Social
Concerns Frontier

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

IN OUR NEXT ISSUE: Rufus Jones and the Gestapo—*A Play*

ON GREAT WORDS VI— COMMUNITY

One is truly a person in relation to other persons. Robinson Crusoe on his lonely island was becoming less a person until his new companion, whom he named Friday, gave him someone to whom he could react. What would be the consequence in the life of a man if he met no other person for a year or a decade or more?

What would happen to this lonely man if a thousand "Fridays" should join him, especially if they possessed diverse talents? At once he would grow toward the full blown personality for which he was intended.

It was divine insight which led Jesus to attach the "second commandment" to the first so closely. Man is truly man when he is part of a *community* of men, and he is more closely related to God as he is related to other men. The highest achievement of which man is capable is the science and art of community life. If he can achieve "community" under God, all else of value will be added. Through God we can do all things—together.

The final answer to our fearing, fighting world is *community*. It is a grand word for a great idea and it rises like a new sun in the languages of the world.

E. T. E.

THE MOMENT OF WORSHIP

The theological student who seeks to find a common denominator to harmonize the practices used among the different Christian denominations has a difficult task.

In Roman Catholic worship, the supreme moment is the elevation of the "host," when, following the consecration by the priest, the real body of Christ (as they believe) is actually present.

In the Eastern Orthodox Church it

is the liturgy, chanted by the priest or priests, clad in special sacerdotal robes and accompanied by elaborate ritual, that marks in their service the highest point.

In the generality of Protestants, it is the sermon, for which all the preliminaries of hymn-singing, prayer, collection, notice-giving and perhaps even communion, all point. How can these divergent and almost mutually exclusive practices be brought into agreement?

It is just here that worship in Spirit and in Truth, as practiced by early Christians and by early Friends, can make its helpful and unifying contribution. For such worship is Christ centered. Worship in silence is not negation. It is the active and positive offering of ourselves, our bodies, our wills, our thoughts, our skills, our gifts of experience—all that we are and possess—in deep reverence to God. Here we wait his direction, with prayer for faithfulness. Here we present our bodies a living sacrifice, holy, acceptable to God.

Here then is that very element which gives life. That life does exist often in the before-recited modes of worship we reverently acknowledge. It is the sincerity and deep dependence, wherever present, that counts.

Let us all then seek reality in worship. Let no one offer false oblations, by repeating his own prayers, or those of others, by reciting to himself texts of his own choosing, or by letting the mind wander, even upon religious subjects. Far less should he use the time of worship for mere relaxation, or for contemplation of material interests. God is Spirit, and those who worship him must worship him in spirit and in truth.

WILLIAM BACON EVANS

THINKING NEW THOUGHTS

The cultures of India, China, and Japan have much to offer. They afford us, among other things, an opportunity to

learn by means of striking contrasts. This they can do because they developed and matured through the centuries, in their own way, without benefit of our Hellenic-Hebraic tradition. As we ponder their classics, the comments of their great men on the issues of life and man's destiny, we are forced to think in the thought-channels of alien cultures. We thus gain for ourselves a new power: the power to make new comparisons, and so to say new things—even about our own way of life. Having new fields to explore, new continents of thought in which to roam, the boredom which today afflicts so many Western minds begins to disappear. All the while that we are learning about another culture we are perceiving new values and gaining fresh insights into our own. Significantly enough, this habit of using other people's ideals to enlarge our own is not at all new to India, China and Japan. Their thinking men have been compelled, by the pressure of world events, to do this very thing—for more than a hundred years. In discovering the West, they rediscovered themselves. In this process they have gained for themselves two important keys: one, for unlocking their own culture, another for unlocking ours.

ARTHUR W. HUMMEL

In This Issue . . .

Friends have a traditional concern for education. Not only are there a number of fine Friends schools, but there are also a great many Friends teaching in the public schools. In this issue of *The American Friend* appears *The Courier*, a four page publication edited by the Friends Council on Education. We hope these articles on education and on Friends schools find a receptive audience among our readers, for we all are concerned that youth "grow in wisdom and stature and in favor with God and man."

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ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry

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From Distant Drums -- Africa Journal II

By Errol T. Elliott

ON EVEN years and especially in December when circumcision rites are being carried out, there is a continuous beating of drums to be heard, all night long, around the Kaimosi mission. The sound is wafted in across the cool night air at other times of the year as well, when the observances are fewer.

Awaking one night, I heard the drums in the distance. To a stranger, unacquainted with the people and the ritual around the drums, they sound ominous, like the symbol of a gathering storm. Perhaps they are, for there is a storm in Kenya. At times it seems to spread unabated. At other times one reads of improvement in the situation.

Back of the beat of drums are beating hearts in which stir the hungers for selfhood and a place in the sun. We call it nationalism when expressed on a wide scale by the men of color called Africans. It certainly has not been unknown before; in fact American independence was marked by much the same spirit, though the conditions were far different. There is little parallel politically, though one can hear among Africans that Jomo Kenyatta is the George Washington of the Africans. Kenyatta is now somewhere in custody as the imprisoned rebel leader.

Still we must not forget those beating drums and the beating hearts behind them. We must continue to penetrate the mass of fear and misdirected efforts of a rising self-conscious people with a spiritual interpretation of the true nature of life and progress. The underlying causes of unrest need studying and when we do this we shall discover that the burden of adjustment lies quite as much on the whites as on the black people of Africa.

INSIDE AFRICAN LIFE

What is this life called African? Obviously one who enters this deep alluring mystery for only a few weeks cannot come out of it telling what it is. That we entered into it, however, will be a lasting memory, and we feel that in some measure we began to understand and certainly to love the people we met. It has been easy to return love for love.

Our first impression came like an immersion in the modern city of Nairobi, with her 100,000 population, the vast majority of which are Africans, with a minority of Indians and still fewer Europeans. Yet the essential power and privilege are in inverse proportion—constituting a pyramid with a small white group at the top.

Our second impression came as we drove from Kisumu to our mission station, Kaimosi, twenty-seven miles away. The public highway on this shopping Saturday was almost like a city street, with Africans in every state of dress (and undress, so far as small boys were concerned) going to and from market. Women with baskets of pure white posho (ground maize) on their heads. Others with various and sundry items including long sticks of sugar cane bundled and carried by young people or women—no one seems to carry anything in his hands, always on his head. Even the single bottle of white milk was carried precariously (for an American) but confidently by an African atop her head.

Little boys and girls scampered like little wild things through the weeds and brush along the road, or stood



These two little angels are orphans, whose mothers did not survive their birth, being cared for in the orphanage at our Kaimosi station.

with big-eyed wonder at our tooting, speeding auto—a symbol of the miracle world in which the white man lives. The very first general impression is that here are two worlds near to each other physically, but chasms apart as to any real understanding by each as to the nature of the other.

When we arrived at Kaimosi, we began to see how this chasm is in some degree being spanned. The two worlds were really beginning to meet. In the very nature of the case they do not fully meet—it takes centuries or at least generations for that to happen. This bridge is the Christian faith and life which rests its base on the best and truest in each world. Christ, revealing to us the nature of a loving, redeeming God, is the solvent of all dividing barriers that insulate man from man. Here at Kaimosi the loving currents flow back and forth—a vitalizing experience for both Africans and our workers.

In the previous report in this journal, I referred to the work of several missionaries, but I want to pay high tribute not only to them, but also to the others. There is, for instance, the Friends Bible Institute, a new kind of F.B.I., seen in letters on the clothing of the students. Leonard Wines is the director of this work, teaching with the assistance of Africans the persons who will be leaders of the African Church, i.e. East Africa Yearly Meeting of Friends. Edith Wines is serving as the efficient treasurer of the Mission. This is a very important aspect of our work, for the central business of our mission is the building up of a strong spiritual care—the African expression of the Church of Christ on the field. Charles Lampman and I addressed the F.B.I. on two separate days. He led their thought on the importance and the nature of spiritual growth. I spoke to them about their place in the Five Years Meeting of Friends, the Friends World Committee work and the Christian Church in general. They responded well and asked questions about our life in America, such as the place of women, and were quite surprised that we should sometimes have women as clerks of our Meetings. The rise of women is no small part of African development.

It should be stated that when we were asked to visit

Africa, an invitation was extended at the same time to the Friends Service Council of London to send a Quaker educator with us. They have sent Walter Chinn, Director of Education in Coventry. In our discussions of educational practice especially, he has been well-nigh indispensable. The three of us are agreed that the African Friends may well develop a church life quite different from anything we have in Europe or America. Indeed we are not primarily concerned that it should be "Quaker" in the exact meaning of that term. Even our testimonies cannot be transplanted; they too must *grow* in African soil. Perhaps ultimately there will be an East African Church of Christ, embracing other Christians.

We were given an apartment to ourselves where we could discuss our experiences and share our findings. Each of our delegation went his separate way—Walter Chinn to the study of our educational setup, Charles Lampman doing the same plus conversations on administrative items, while I centered chiefly on the church contacts and on writing. We were entertained each evening in the homes of missionaries for dinner when we became acquainted with the families. We not only met Leonard and Edith Wines in the F.B.I., we also spent an evening with them and their children, Elwyn, Evelyn, Elaine and Leland.

Harold Wilhite showed us about the physical premises for which he is responsible—the source of spring water supply, the mill for grinding posho and sawing lumber, the generator and turbine at the dam from which electric lights come. Marjorie Wilhite has been teaching the children of missionaries in a building erected for that purpose, pending the return of Mabel Hawthorne. Their son, Steven, and Elwyn Wines are old enough to be of great help at the mission. Donna, Linda and Marilyn Wilhite with their parents were our cordial hosts for two pleasant evenings.

The medical work of our mission has been a joy to all who know of it in America and a source of practical and applied Christianity to the Africans. Dr. Horst Rothe, to whose work we referred in the previous issue, and Inge Rothe gave us an interesting evening of classical music via recordings after a dinner with them and their children, Rosalind, Rainer and Rolf.

Charles Lampman and Walter Chinn became closely acquainted with men's teacher training through Louis

Lock, who is principal of that particular^s school. At dinner in their home, we became acquainted with Shirley Lock and their little boys, Daniel and Philip. Teacher training has obviously a key position in our educational work. It is in this field that Helen Fletcher also serves.

Not only Horst and Inge Rothe, as German and Yugoslavian respectively, but also Onni and Lulu Rauha, who are Finnish, bring an international atmosphere to the mission. Onni serves as principal of the Secondary School which operates now on the "Junior" level and which will ultimately be moved to the North as a part of the new Senior Secondary School. Lulu is teaching domestic science, an essential for better African home life. They with their little girl, Taru, gave us a stimulating evening.

A SAFARI TO THE MASAI

While Charles Lampman and Walter Chinn remained by their chief tasks at Kaimosi, I went with John Retherford on a safari to the Masai, a pastoral people in Southern Nyanza. Just across the line from the Kisii tribe location, Friends have a mud and thatch Meetinghouse on a great sweeping high hill around which the gazelle run and leap with the freedom of wild life. There we met seventy Africans representing three tribes: Masai, Kisii and Maragali—some of whom had migrated to the area in recent years.

We spoke to them through two interpreters and three languages—from English to Swahili (the universal trade language) to Masai. This requires attention to the length of a speech, which takes nearly four times the normal number of minutes by the time interpretations are made. They were very cordial and responsive. Ten men and two women, representing all three tribes, indicated their commitment to Christ, which is identical to joining the Church, after the talk by John Retherford. This Meetinghouse is like a "city set on a hill, that cannot be hid," for down at the foot of this hill and on the plains and slopes of the surrounding country, there are the people and there is the old tribal life from which they come.

We were soon to discover this primitive life, for we were informed that a circumcision ritual for three girls was to be held the next day. Two Masai Christians agreed to take us to see the observances that surround this primitive rite of circumcision. We arrived at the location where we found, first of all, four native men stirring a pot of cooking meat over an open fire under a canopy of trees. Joints of slain animals were hanging everywhere from limbs of trees and would finally make a great feast for the gala occasion. We ventured to snap pictures, and met with no protests.

Walking farther into the group of assembling Masai, we watched the young men in their dancing-jumping performances and listened to the chant of their voices accompanying the rhythm of their bodies—over and over again the same monotonous intonations with the same inflection, like a short phase in music. Then as they changed their dance to another kind, weaving in a single file, half skipping, their voices fell to a low guttural chant that sounded like the distant roll of a snare drum corps. I thought again of distant drums at Kaimosi, one hundred and twenty-five miles north where African life is much less primitive. Again distant "drums" that beat first of all in the hearts, then in the voices and actions of men. What do they mean? What do they suggest for the order that is dying and the new order that is slowly and painfully coming to birth? Here was something in the pagan rites of a primitive tribe that must be reckoned with.

(To be continued)



Girls from the Friends Girls School at Kaimosi pose for the camera. The girls' names and tribes are: back row, left to right, Mary—Bukusu, Esther—Isukha, Damar—Nandi, Fibi—Luo, Maud—Bunyala, Trutena—Masai, Neddy—Bunyala; front row, Beliha—Kabrasi, Rose—Magaroli, Jedida—Tiriki, Iren—Idakho, Esinda—Kikuyu, Loisi—Kabrasi.

The Courier

A Publication of the Friends Council on Education

Fall, 1953

This publication is issued by the Friends Council on Education in an attempt to explore and help shed light on problems common to all who work in the field of education. It is our hope that schools will feel very free to communicate with each other should they seek further elaboration on any activity described.

The Editorial Committee comprises Howard G. Platt, Hadassah M. Leeds, Rachel K. Letchworth, Isabel Randolph, and David G. Paul.

Comments and suggestions concerning the material under this heading should be sent to Howard G. Platt, Germantown Friends School, Philadelphia 44, Pa.

Some New Queries for Friends' Schools

By GILBERT F. WHITE

President of Haverford College

ONE of the hazards to the intellectual and spiritual health of our times is the widespread tendency to simplify issues and ideas. Aspects of human life which are complex, delicate or obscure are put in simple, unqualified terms that distort the facts, impede thought and promote misunderstandings among men. This is a persistent human frailty that is intensified in the United States by the confusion of the world situation.

The intricate problem of international tensions is treated as though it were simply a conflict between two political philosophies, or between a religious faith and a form of government. The perplexing matter of individual loyalties to God, to nation and to fellow men is settled by dividing citizens into two classes—the Americans and the un-Americans. The role of religion in the guidance of young people to the making of individual ethical decisions is all but masked by the watchword of “separation of church and state.” Each of these distinctions has some validity. None is sufficient to support an intelligent, humane understanding of the elements involved.

There have been many such periods in history when people, confronted by new, baffling issues, have taken refuge in orthodoxy and when, uncertain as to the criteria for judging human worth, they have resorted to convenient labels for their fellows. Liberal education always has sought to liberate individuals from these bonds so that they may seek the truth for themselves, be sensitive to their own spiritual insights, and make their own moral judgments. Its task today in that direction is tremendous.

In our enthusiasm in promoting a genuinely Christian and liberal education, and in our desire to support the work of Friends' schools, we need to guard against over-simplifying our own position. When we say that a school is a Friends' school, do we mean only that it is under the management of a Friends' group? If we imply more than this what do we have in mind? It is obvious to casual observers that Friends' schools are not alike in all respects. Nor do they all

have the same distinguishing characteristics. They seem to be more nearly alike in what they are trying to do than in what they are doing. What have we to learn about ourselves and from each other as to the Friendly quality of our institutions?

One aid in thinking about this problem may be the set of queries recently proposed by a committee of the Friends' Council on Education. Those proposed queries have been circulated in their preliminary form and have been tried in a few places. They hold some promise of being useful in three ways. First, they call attention to what may be distinctively Quaker qualities in the work of a school. In so doing they avoid mention of vital educational method or philosophy that is not distinctively Quaker. There are many other means of calling attention to non-Quaker aspects of philosophy or method.

Second, the queries are a guide to self examination, to appraisal of how far a school may be in reaching some of the Quaker goals it has set for itself. Insofar as there is concrete evidence of results—whether from statistics or personal testimony—it might well be made available to others.

Third, the queries may reveal some answers that will be helpful to other schools. In a sense, they call for the same kind of exchange of experience that is going on during this day at Westtown. If one of our schools is especially successful in nurturing its meeting for worship, if another is breaking new ground in religious instruction, if another has found an effective way of teaching the Quaker method of arriving at decisions, this may well be shared with others.

It has seemed wise at this stage to consciously exclude those questions which properly apply to any Christian institution or to any serious school. Attention has centered at this stage on distinctively Quaker practices.

The Council has experimented with these queries with the idea that if they were to be useful along these lines it would be worthwhile to publish every two or three years a statement of the queries, together with

whatever evidence has appeared as to results of Friends' efforts and as to fruitful innovations. Such a statement might be a rough picture of growing edges in Friends' education and one that might be distributed to faculty, students, parents, managing committees, and other friends of the schools. The goal would not be uniformity. The effort would be to help ourselves and others to see where we stand in our Quaker educational ventures and where we think we are advancing.

Queries should stand on their own feet without the support of explanations, but it may be appropriate for one person to lead off by making a few comments on them.

The first query raises the question not alone of how fully Quaker belief is involved in our statement of objectives, but of how we state those objectives. It is so important to distinguish between what we would like to do and what we think we are doing in fact. Honesty and simplicity at these points should be an example for others, particularly for our own students.

As to the second query, anyone who has studied the recent investigations of the productivity of undergraduate colleges in preparing young scientists and scholars will be impressed by the part which family background and the general environment of the college seem to have in the development of students in comparison to the role of curricula, equipment, or teaching methods. More and more it seems clear that the "ethos" of an institution may be a major or dominant factor in student growth. An essential part of that ethos is the quality of relationship among faculty, staff and students in the day by day operations of the institution.

The third query has a special significance in a period when public forums are giving so much attention to issues of individual freedom and civil liberties. It is well to remind ourselves that the roots of Friends' testimonies over the centuries in matters of civil liberties are deeply religious and are quite different from the secular arguments that commonly figure in current controversies over loyalty oaths and freedom of speech. A recent memorandum by Burns Chalmers states this difference lucidly. Perhaps one test of our religious instruction is the degree to which it aids students to see both the depth and the pertinence of these religious roots for the flowering of individual liberties.

It should be noted that the fourth query, while asking after the manner of worship, directs attention more specifically to the feeling of responsibility, if any, which students have for the conduct of the meeting.

The fifth query covers a wide range of activities that are related to historic testimonies of the Society

of Friends in domestic and international affairs. Operating policies on such matters as race and concrete projects such as work camps are included. Experience with leadership conferences for young diplomats during the past two summers has convinced me that heavier emphasis along the lines suggested in this query is essential and that it would be welcome. Exploration of the religious and social foundations for individual responsibility in the field of international relations is welcomed as important and pertinent by the professional diplomat. It is especially timely for the training of young citizens in a world where international relations are assuming still greater importance.

Let us try to state our answers to these queries with exacting precision, with a willingness to admit the unexplained complexities, with openness in proceeding where faith rather than results justifies the course, with honesty in using labels—including the label of Friends—only where they are warranted. By doing this we will advance Friends' education and through it the integrity of other educational efforts.

Proposed Queries for Friends Schools

Revised May, 1953

1. How is Quaker belief reflected in the statement of the school's philosophy and objectives?
2. How is Quaker belief carried out in such matters as the following:
 - a) Selection of staff and students
 - b) Relations between teachers and pupils
 - c) Relations with employees
 - d) Use of Quaker methods of transacting business
3. In what distinctive ways is Quaker philosophy reflected in the program of religious instruction?
4. To what extent are meetings for worship conducted after the manner of Friends?
 - a) Is there any evidence to indicate that students feel an obligation to share in the responsibility for the success of the meetings for worship?
5. In what distinctive ways is Quaker philosophy practiced in regard to such goals as the following?
 - a) A concern for student and teacher welfare
 - b) Social sensitivity to human needs
 - c) A concern for ever-widening circles of relationship: to the community, the nation, the world
 - d) Breaking down of barriers and cementing of bonds between peoples of different religions, nationalities, and races.

"That of God" and the Teaching Profession

By ISABEL RANDOLPH

*Executive Secretary of Friends Committee on Education
of the Philadelphia Yearly Meetings*

DO FRIENDS make good teachers? And, if so, why? Probably because the things that they have learned to look upon as important in their own lives are the things that are vitally important in the guidance

of youth. Adequately equipped with the necessary skills of teaching, the Friend's living emphases on spiritual truths, and his dedication to them, should place him among the ranks of those teachers whose

influence on youth carries into later life and is never forgotten.

What do we find then in beliefs of Friends that makes for good teaching? First of all a religiously founded basic concern for education and its importance that is the age-old heritage of Quakers. One does not enter into the teaching profession lightly. One believes in giving children intellectual food and spiritual guidance that will help them live up to their highest potential.

The peace testimony, taken into the teaching field, becomes the ability to get on together, a sense of so living "as to take away the occasion for war," a sense of community, a feeling for brotherhood; the adventure of seeing the world (and helping to keep it that way) a friendly place, tolerant of differences.

Then there is the sense of "concern" for the welfare of others. Lived by the teachers, in all sincerity, it will color a group. A concerned person is a responsible one, aware of the world about him and his place in it, seeking an understanding, sensitive to the needs of an individual or group, a good citizen of home, town, country, and the world.

The rich blessing of the use of silence with children has not yet been explored to any extent except in the Friends Schools. It is something our children need more of, not only so that a few quiet moments can be recaptured to join the rush of life at present, but also so that they can establish a life habit of seeking an answer to problems and strength for endeavor quietly and alone. It is interesting to realize that among the varied ways of worship, the silence alone, *per se*, is completely non-sectarian.

These are all components of the quality of that relationship that a teacher has with the pupils. Along with the ability to teach mathematics, or science, or history the Friend has them all ready, packed in the professional trunk.

But the Friend also comes bringing gifts!

First, love and a belief in its power! In its ability to reclaim personality, pervade the atmosphere of a family or a group anywhere, be caught from those from whom it overflows.

And, last of all, the belief in "that of God" in all children, and the living interpretations of it in the classroom that seek out each child and invest him with worth and dignity, that speak to "that of God" within him until he too believes in himself.

A long time ago there was a man named Peter; not too strong a character—one who was apt to forget a friend in His hour of need. But the Teacher saw further than Peter could see and said, "Thou art Peter—a rock." And the quality of rocks grew in Peter. This should be classed with the other miracles, but, unlike them, it is being enacted today in many class rooms where children "find" themselves because of the insight of teachers who speak to the Light within them.

And a great part of this is the belief of the teacher in the indwelling God. "Guide, counselor and friend." It sends him forth with a daily dedication to his chosen work; trusting in this inner light for strength to face the problems of the hour; patience to deal in love and understanding with the instability of youth; belief in himself as the richly-rewarded performer of many an act of faith.

Finally, and perhaps above everything, the approach to life that Quaker teachers bring to their work can

find expression in Public Schools and Independent Schools not under the oversight of the Society of Friends. True, such features as the Meeting for Worship and opportunities for practicing the Friendly way of conducting business Meetings are *missing*. Here we have to rely entirely on the power of example. And a tremendous power it is for we know that in this world more attitudes are caught than taught.

School News

SEVERAL schools have reported a real concern for community responsibilities. These have found expression in various activities. Baltimore Friends has established a close rapport with the McKim Community Center, the assistant director of the Center serving as a part time teacher in the school. Scattergood School in Iowa has an open house each year for the whole town of West Branch. In the same spirit Haddonfield Friends School in New Jersey is participating in the community program for "Released Time" for religious instruction during the week. They state, "It is hoped that our participation in this program will be considered a step forward in our relationship with other churches and with the town."

Pacific Oaks School in Pasadena in collaboration with Occidental College has developed a very interesting program for teachers in training to help those who wish to prepare for nursery school work.

Speaking still to community needs, Friends Select School, Philadelphia, has been most generous with its facilities. During this past year they have been used by The Association for Childhood Education, The Friends Council on Education, The Pennsylvania Association of Private Academic Schools, The Junior Yearly Meeting of Friends, Daily Vacation Bible School for Teachers, and the Philadelphia Recreation Association. In similar vein Westtown School served as host for Friends School Day on October twelfth. In the student body of this school twenty-five states are represented as well as eleven foreign countries.

Moses Brown School of Providence has asked for and received a board of trustees comprising twenty-five members, thirteen of whom are appointed by the school committee, three from the alumni association, two by the parents council and seven members chosen at large by the board itself. This board "shall concern itself primarily with questions relating to the current management of the school."

A very nice example of the integration of new equipment and community concern is illustrated by the experience of Friends Central School at Overbrook, Pa. They have a new seventy foot outdoor swimming pool which was utilized to very good advantage this past summer in serving the needs of two hundred and eighty-three children at the school day camp—a record attendance for the eleven years of the camp.

Abington Friends reports, "The construction of our new gymnasium-auditorium two years ago has made it possible for us this summer to rebuild the area occupied by our former assembly room. We have now approximately doubled our library space, built a new class room, health room, and three new offices."

Atlantic City Friends School reports a very thriving summer school this last session. The enrollment was almost three times that of the preceding record year.

It would seem superfluous to mention here the various Friends schools that have as their guests students from Europe, inasmuch as it seems to be a general practice among a great many Friends Schools to participate in this most rewarding experience. This holds, too, for participation in foreign work camps, though to a lesser extent.

* * * * *

Penn Charter has a new kindergarten building equipped to accommodate fifty. To this group a limited number of girls has been admitted.

Friends Academy, Locust Valley, N. Y. has enlarged and modernized its library as well as adding a new business office.

Friends Boarding School at Barnesville, Ohio is building a new home on campus for a faculty family. It will be a two story structure with basement designed as a rumpus room for students. This last feature will also include a piano and a fireplace.

Greene Street Friends in Philadelphia also has added to its facilities with a newly decorated detached building for its kindergarten.

Buckingham Friends at Lahaska, Pa. opened this year with one more classroom and an additional teacher.

Baltimore Friends has started its second year of five in a fund raising drive for its new auditorium. Pledges have already been received for nearly half of the needed two hundred and twenty-five thousand dollars.

New lights have been a project at Haverford Friends School for several years. Now work has been started as a cooperative project with both skilled workers and parents carrying the actual work.

The Parent-teachers Association at Lansdowne Friends, Lansdowne, Pa. donated the money to put Kentile on the floors of two rooms and a corridor. In addition, a large area of the playground has been covered with Rockite. This school has also added a new full time teacher.

Germantown Friends is one of six pilot schools in the School and College Study of Admission with Advanced Standing sponsored by the Ford Foundation. This school now has coeducation homerooms in every grade. The boys and girls still sit separately in assemblies and in Meeting. The faculty is interested to know the experience of other schools who have extended coeducation to these last mentioned areas.

Scattergood School, through the combined efforts of students, alumni, and faculty has completed its laundry and canning wing of the general utility building. This building also houses facilities for art, ceramics, and shop instruction.

It is interesting to note that Buckingham Friends has also added ceramics instruction to its upper grades.

Instruction in the use of the typewriter continues to grow. Atlantic City Friends, as well as Media, has added this feature to its curriculum. Media has also added a feature called "Watching Children" in which the conduct of selected students in certain areas of activity is carefully studied, without judgment passing. This is done so that greater insight may be gained into their needs. For further elaboration we suggest correspondence with this school at Media, Pa.

* * * * *

At Newtown Friends, Newtown, Pa. a committee of the faculty is studying ways and means of using the rapidly expanding Lower Bucks County Area as

a laboratory for social studies and human relations.

Friendsville Academy in Friendsville, Tenn. continues to expand its offerings. These extend all of the way from the practical arts and recreation facilities to an increasing study of the religious needs of the students.

Friends Seminary of New York is also developing plans for the expansion of its work in Religious Education.

Moorestown Friends made a special study last year seeking ways to improve the instruction of arithmetic in its lower grades. In fact, several other schools have been making similar studies in this field.

Friends Academy has developed an honors course in English for selected senior students. This course would provide a much broader experience and more opportunity for individual research than would normally obtain.

At Germantown Friends the senior class organized a series of seminars between their final examinations and commencement, on spiritual and emotional values. Speakers have included Dr. Spurgeon English, Elizabeth Gray Vining and others equally challenging.

After the addresses the class divided into small discussion groups to consider what they had heard. Each occasion terminated with an opportunity for the students to question the speakers or to seek further elaboration.

* * * * *

Friends colleges are just as concerned to extend their facilities and enrich their offerings as our schools. Greensboro Evening College now operates as a division of Guilford College, using its faculty members and campus. The courses offered are essentially in the field of business but do, in addition, include a high school and college division.

Guilford has also launched a drive for about a million and a half dollars to provide additional buildings, raise faculty salaries and increase the endowment of the college. For one thing a new women's dormitory is needed as well as a building to further its work in the drama, music, and religious education.

George Fox College in Newberg, Oregon has also extended its evening offerings. These are very rich, indeed, including five of the eight major areas of the college instruction. Another matter of interest is that two conscientious objectors are working on the college campus in fulfillment of selective service requirements.

At Haverford College, students in social and technical assistance spend their first college week as resident workers in the Friends self-help housing project in Philadelphia. They will give six weeks during the winter to field work (last year this was located in the Cherokee Indian Reservation, North Carolina).

Haverford is also offering a senior seminar which will attempt to bring to bear the accumulated experience, intellectual, religious, and aesthetic, of students in arriving at independent personal judgments on basic issues of individual action.

William Penn College in Iowa is considering becoming a land grant college. This is not in the same sense as the original use of that term. The present day concept is that a college will be most happy to receive grants of land as bequests or from interested friends. In return, the college will promise not to dispose of this property but will develop and use it to its full capacity.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Guideposts to Creative Family Worship, by Anna Laura and Edward W. Gebhard; Abingdon-Cokesbury; 175 pp; \$2.50.

This should be required reading for every family with children. The younger the children are and the longer the parents would have to translate its suggestions into practice, the more valuable the book will be.

The authors are the parents of four children and many of the ideas recommended here had their inception in their own family or have been tested out there. Each chapter is rich with practical ideas for guiding and stimulating the Christian growth of all members of the family circle. Resources to be found in the Bible, the hymnal, prayer, pictures, table talk, hobbies, holiday celebrations and the church are enumerated and related to various age levels. The bibliography is especially valuable. Although not all suggestions are in keeping with Friendly practice, every Quaker family will profit from this much-needed and well-written book.

Cecil E. Haworth

Woodbrooke, 1903-1953, edited by Robert Davis; Bannisdale Press, London; 190 pages; 10/6, \$1.50 approx.

Quakers have initiated many new

ideas into religious life in their three hundred year history. One of the more recent and most successful is Woodbrooke College. Woodbrooke was established in 1903 as a settlement for religious and social study. It began its life by venturing into unknown fields. The teachers and students were to study Christianity in the light of the new critical analysis of scripture and in the light of science. They found their spiritual life very much deepened. With the initial experiment successful Woodbrooke has from time to time moved into other new fields and reinforced the old ones.

The story of Woodbrooke's growth and increasing vitality is told in *Woodbrooke, 1903-1953*. Woodbrooke has inspired the establishment and growth of a unique group of colleges around her. There is much friendly co-operation among the colleges yet they are affiliated with very dissimilar denominations. The Selly Oak Colleges are widely known and respected in England and abroad.

Woodbrooke has also inspired similar schools in other countries. Pendle Hill in this country, Barchem in the Netherlands, the Folk High Schools in Denmark. Life and study at Woodbrooke by all ages and many, many nationalities has inspired and strengthened the students.

Friends who are interested in the thrill of untried fields of Quaker life should find this book both interesting and challenging.

James Scherer

Serving Rural Puerto Rico, by Justus G. Holsinger; Mennonite Publishing House; Scottdale, Pennsylvania; 231 pages; \$2.75.

Friends who served in Civilian Public Service in Puerto Rico will be interested in this story of the first eight years of Mennonite Christian work on the island. The first fifty pages cover background and the days when the Friends, Brethren and Mennonites worked together during World War II in the Carribean. Frequent references are made throughout the book to those days of the cooperative program.

For students of Christian community building, the Mennonites have done a striking job in a relatively short time. Their Puerto Rican program is remarkable for its comprehensiveness in attempting all aspects of community uplift, always leading to a Christian community with churches and changed lives. The book is well illustrated. The author is at present dean of Hesston College.

Rufus B. King

An important pamphlet, *The Churches and the United Nations*, by Walter W. Van Kirk, is now available. It is published by the Department of International Justice and Goodwill of the National Council of Churches, 120 East 23rd Street, New York 10, New York. The cost is 15 cents, liberal discounts in quantities. Order through Friends Board on Peace and Social Concerns, 101 South 8th Street, Richmond, Indiana, to distribute in your meeting!

OCTOBER PASSES

The flame has faded from October's hills
And left the landscape desolate and gray;
The frost works on, destroying what he wills,
And summer birds have long since gone their way.

The orchard trees of ripened fruit are shorn;
No more the bee pursues his tireless quest;
Each country lane is strangely still—forlorn,
As though all beauty had been laid to rest.

When pageantry deserts October's hills
There is a sadness in the after gloom,
And yet, though all her tarnished gold she spills,
She leaves in memory's vaults a wealth of bloom.

LUCILE CHANDLER

WHEN LOVE IS CRIED

When love in the heart
Rises with tears
And is cried,
It grows again
Inside the heart
Ere eyes have dried. . . .

VELMA E. MILLER

THE RED BERRY

This beauty is too bright
To pass—a red, red berry
In drab brown grass . . .

Bright is a smile where
Smiles are few, and graciousness
Where blame is due.

Bright is bread where hunger
Feeds, and bright is love
Where hatred breeds.

Oh beauty bright and
Beauty rare, hope is bright
Beyond compare. . . .

VELMA E. MILLER

TWILIGHT FIELD

At twilight time in this field of rustling corn
Where drowsily bells of cattle color the air,
We stand for a moment of wonder, gently shorn
Of all anxieties and man's despair.

For now a purity lies upon the land,
From which there breathes a universal grace,
Wing-quieted it lies and amber-spanned,
This field at twilight is a holy place.

LUCIA TRENT

On Christian Frontiers . . .

EDITED BY WM. MERTON SCOTT
Secretary, Board on Peace and Social Concerns

Good News

Speaking at the opening session of the tenth annual Institute of Race Relations, Dr. Charles S. Johnson, president of Fisk University said that the years 1943 to 1953 have seen major changes in race and other group relations. He called attention to the fact that two Southern states now have a complete equalization of salaries for whites and Negroes. Similar standards are being approached in four other states and are being attempted in all the rest. During these years the policy of segregation has been abandoned in several Northern states, notably Indiana, Illinois and New Jersey. Dr. Johnson listed four lessons which he said have been learned during the past ten years. They are: (1) "While education through goodwill is vital, it is not enough. The most far-reaching gains have been made through legal and legislative action." (2) "We have learned that the most effective way of charting a course for the future in integration is to observe how integration has occurred in various areas without violence or conspicuous pressure." (3) "We have learned that the most potent, though non-militant advocate of integration is the economic weight of a dual system itself. Every year, the relative cost of equalization of dual facilities becomes greater . . ." (4) "We have learned that democracy is a sophisticated and subtle form of government suited best to countries with established civil liberties and a high degree of political education. There can be no backward people or second or third-class citizens in a democracy if it is to exist as a democracy."

* * * *

Problems of education in bi-racial communities are under study and re-examination throughout the country. Indianapolis, "the most Southern of Northern cities," is known throughout the Nation for its solution of the problem. The *Washington Post* sent Jeanne Rogers to this Indiana city to find out how it tackled this difficult job. Probably no city can imitate or duplicate wholly the methods successfully used here. Local factors differ too greatly. Yet all cities with diverse racial groups can learn something from the Indianapolis step-at-a-time approach.

According to the last official report, 44 of the city's 83 grade schools have integrated classes. Because of the popula-

tion picture in certain areas, 26 schools are all white and 13 are all Negro. Six high schools are mixed, only the seventh remaining entirely Negro.

Nearly 65 percent of the city schools have integrated enrollments. The percentage of Negroes in the mixed grade schools ranges from 21 to 75. The ratio of Negroes in the high schools ranges up to about 15 percent.

Indianapolis school officials keep no permanent record of the number of Negro and white students attending individual buildings.

"They're all children to us," said Paul I. Miller, assistant superintendent in charge of pupil personnel. "We don't think in terms of Negro and white pupils any more." (*The Washington Post*.)

* * * *

Discrimination against Negroes now exists in only three of the 53 states and territorial affiliates of the American Nurses' Assn. . . .

In Virginia, the latest state to end racial bias in its Graduate Nurses Assn., the group confines all meetings to two cities in the state which offer unsegregated facilities, an ANA spokesman said. (*N. Y. Post*.)

* * * *

The Bibb County, Ga., Medical Society (recently became) the first unit in the Deep South to offer a full membership to Negro physicians . . . (*The Southern Patriot*).

* * * *

Modern Miracles

Terai, "somewhere in India," is an area of 175 square miles in Northern India. In 1950, 77 out of 100 children had malaria. One year later, 1951, only 3 out of 100 children had the disease. In the entire area today, the dread disease is under man's control.

D D T, a team of World Health Organization experts, doctors and nurses provided by the Indian government, and transport, equipment and materials from UNICEF combined to work a modern miracle.

The effect has been felt rapidly in an increase of 30% in the production of food-grains and 40,000 more acres are now under cultivation.

This is only one of many striking examples of work that has been done by the United Nations in recent months. This is the kind of work which lifts the

living standards of little people and gives them a sense of hope for deliverance. It ought to silence carping critics of the U. N. if they have any sensitivity to the needs of people.

At the same time the administration in Washington has reduced its funds for the U. N. and has quietly cut the throat of the Technical Assistance program which has been carried on outside the U. N. Such remnants of this program as are left are being buried under the military security program. Every Congressman and Senator should hear from the Christians of the United States that this does not represent our best ideals nor the sanest foreign policy. This is no time to be "penny wise and dollar foolish."

* * * *

A shipment of 200 CARE midwifery bags and 200 replacement kits has now been received in India for distribution in different countries of Southeast Asia and a further shipment of 500 bags plus 300 replacements is understood to be on its way from America.

The midwifery bags are donated by private benefactors in the United States through the agency of CARE (Co-operative for American Remittances Everywhere), and are distributed according to the recommendations of WHO. Each kit contains everything a midwife needs for deliveries, even in a village home.

WHO has recommended that kits be distributed principally to maternity and child welfare centres in Southeast Asia for the use of midwives taking refresher courses and on completion of training.

CARE is a non-profit association formed after the war as a channel for sending individual relief packets to needy persons in the war-shattered countries of Europe. It has since greatly expanded its scope of activities and now operates throughout the world.

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Let's Put Christ Into Christmas



This stamp, attractively colored (red and black predominate), may be ordered from the Board on Peace and Social Concerns, 101 S. 8th St., Richmond, Indiana. The price is \$1.00 for 200 stamps. Churches and organizations interested in temperance are entitled to special rates for quantity distribution.

The Sunday School Lesson

By Russell E. Rees

For December 13

One Human Race

Acts 19: 9-15, 25-28, 34-35, 44-45

Having just finished Carl Rowan's *South of Freedom*, I find this lesson a most significant one. For those who have not read the book, it is a report on race relations written by a Negro journalist who made an extended trip through the south to see what was happening to the Negro there. While the writer admits to some improvement, he still tells a story which should be almost unbelievable in civilized America. Even as a correspondent with credentials from a respectable newspaper, he found it necessary to conform to local rules, such as that in some communities he did not dare wear a necktie, and in others he must not be seen carrying a camera.

It used to be said that "money is the acid test," meaning that where money was concerned our true nature came out, but now it can almost be said that "race is the acid test." People who are quite rational and even tempered in most things will suddenly flare up with anger when the race question is mentioned. That the problem is not new is shown by the attitudes of the Jews toward other people in Peter's time. The world was divided into Jews and Gentiles, or non-Jews. Such writings as Jonah and Ruth which had attacked this idea had not made any appreciable difference in the nation's thinking.

The change of heart which came to Peter because of his vision was very great, and was thought important enough to be recorded in the Acts. "God shows no partiality" Peter saw. St. Augustine was to say it thus, "God loves all of us as if there were only one of us." And Paul at his best could say "there is neither Jew nor Greek, bond nor free, male nor female."

We have already paid a frightful price for human prejudice, and it appears that we are on the verge of paying still more. Ernie Hill in his column recently said that the racial strife in South Africa was scaring away investors to such an extent that the government was being alarmed.

It is said that the most effective weapon used to undermine the morale of our troops in Korea was the simple telling of tales of injustice toward certain racial or religious groups in

America. The world is aflame with revolution and its roots are not simple, but surely the tinder which keeps the flames going is the race question. The white man has misbehaved himself all over the world and the day of reckoning is at hand.

Our own influence in the world is weak because we still allow the practices of segregation, unequal educational opportunity, injustice before the law and other evils to continue in our own land.

Christianity offers to the world its best answer, saying that all men are the offspring of One God, and so all men are brothers. Jesus reduced the law to two propositions, "Love God with heart, soul, mind and strength," and "love thy neighbor as thyself."

Questions:

1. What would you say your Meeting has done to help the race relations of America? Can you name any specific actions which have made better relations possible?

2. Do you think improvement can be made through legislation in regard to housing, education, employment, etc.?

For December 20

The Prince of Peace and a Warless World

Isaiah 2: 2-4, 9: 2, 5-7

Luke 2: 4-14

To say that we desire peace is not especially bold or Christian. No man who is at all sane would admit that he wants war. There may be a few sadistic persons who actually glory in destruction, but they are few and negligible. It is still true however that "all men desire peace, but not all men will do that which belongeth to peace." What men mean by peace is often the continuation of the status quo, in which the privileged group remains privileged.

Isaiah's vision of peace has two parts, both important. First, it is the result of a religious motivation. It is when men say "Come, let us go up to the mountain of the Lord," that the ground work is laid for peace. This means, I take it, that men find a common loyalty which is higher than mere loyalty to personal ends and aims. My belief in peace is bound up with my belief in God. The reason I can believe in a peaceful world is because I believe in One God who is the Father of all men.

The second part of the vision is that in the light of this common loyalty, men break up their instruments of war and make the tools of peace. It is clear now that we can't have both. The very things we ought to do to preserve peace, we cannot do because we are doing the things which insure war. Military expenditures go up, support of the United Nations programs and the assistance programs, and the gestures of goodwill go down. In our desire to reduce taxes we find it impossible to do both, so we extend the military expenditures. Then because we have not done the works of goodwill the tensions grow and the military expenditures must be pushed even higher.

Henry J. Cadbury has written the chapter on "Peace and War" in the anthology, *The Quaker Approach*. It would be well for someone in each adult class to read this carefully and be able to review it briefly during a class period. His statement in regard to alternative service seems especially important to this lesson, for he writes: "The conscientious pacifist . . . is constrained to do more than avoid evil doing. The positive requirements of his position are the more weighty as he believes that he is called upon to bear testimony by work and example to the more excellent way. . . . Without an alternative service of a peacemaking character, his refusal of war-making would seem to himself and others too cheaply bought."

This will be the Christmas lesson, and the passage from Luke is the familiar nativity story. However this story comes to its climax in the song of the angels, "Glory to God in the highest, and on earth peace, goodwill toward men." If this can be thought of as an epitome of the Gospel message, it too has the twofold emphasis, praise and loyalty to God, and right relations between men.

Peace is not the result of wishful thinking, but it is the end term in a series. If one begins with the "fruit of the spirit" as Paul calls it, love, joy, longsuffering, patience, kindness and brotherly love, he comes out at the end with peace. But it cannot be had by short-circuiting these things. A peace which depends upon fear, suspicion, dishonesty, oppression can be nothing but an uneasy interlude between wars. To have the enduring peace of God requires the practice of godly virtues. Yet one cannot but believe that the peacemakers are as Jesus said, the very children of God.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Arthur O. Roberts, '44 graduate of Pacific College, has been added to the staff of George Fox College as professor of religion, philosophy and advanced sociology. He received his Ph.D. from Boston University this year, with "George Fox's Concept of the Church" as the subject of his dissertation.

* * * *

Five Friends attended the National Study Conference on World Order, held October 27-30 in Cleveland, Ohio, on behalf of the Five Years Meeting. Raymond Wilson, Samuel and Miriam Levering, Merton Scott and Ernest Lamb were present at the Conference. The meeting was sponsored by the Department of International Justice and Goodwill of the National Council of Churches.

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The "prune libraries" of the Rural Life Association received a write-up in the local Richmond, Indiana, newspaper recently. Books on community activities, conservation, religious subjects and fiction are packed in prune boxes for rural communities not near a large library as a service of the Rural Life Association. The newspaper story featured a picture of Adelaide Emrich, secretary to Stanley Hamilton, who heads the R.L.A.

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A recent report from the Friends Committee on National Legislation offices in Washington reports these changes: Margaret Jones of Moorestown, N. J., has replaced Alice Stout as receptionist; Herbert Standing of Earlham, Iowa, has assumed the bookkeeping work and some of the business management responsibilities formerly held by Robert Gnegy. Elizabeth Terrell of New Vienna, Ohio, has joined the staff as Raymond Wilson's secretary. Neil Haworth is in charge of the printing and mailing work.

* * * *

Esther B. Rhoades writes in the *Japan Committee's Report of Autumn, 1953*, that she served on the committee planning the schedule of Eleanor Roosevelt during her recent visit in Japan. "Inadvertently there were five Friends out of 11 members—none chosen because we are Friends but chosen as representative—Miss Fujita—Labor, Mr. Maeda—UNESCO, Miss Jodai—Woman Educator, Gordon Bowles—On International House Com-

mittee, and E.B.R.—Woman Missionary."

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"We plan to look into the possibilities of Friends invading Kentucky from North and South," writes the Committee on Evangelism and Outreach of Wilmington Yearly Meeting. "Friends have been passing through Kentucky for 150 years, and we believe that it is time that we stop and share and start some Meetings in this state. This important step would help to tie the two sections (the areas around Wilmington, Ohio and around Friendsville, Tennessee) of our Yearly Meeting together in a stronger working union and fellowship."

* * * *

Helen E. Domonkos of the Oberlin Friends Meeting will be on leave this year from her position in the Women's Department of Hygiene and Physical Education at Oberlin College to travel for the purpose of studying visual aids. Imre Domonkos, who will go with her, will visit Wider Quaker Fellowship members, observe natural resources conservation, and continue to study the influence of Moravian, Welsh, Scottish, German, Slovakian and Hungarian settlements, particularly those which founded religious colleges or seminaries.

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Elise Boulding of Ann Arbor, Michigan, has prepared "My Part in the Quaker Adventure," a pamphlet to be used for Junior High age young people. This is the first part of the Junior High curriculum recently developed by the Board on Christian Education that has been prepared by a Friend. It is available for the winter quarter, beginning in January, for 50 cents from the Board at 101 S. 8th St., Richmond, Ind. Virginia Johnson is preparing a teacher's manual for use with the booklet.

* * * *

Norman Hutson of the Las Animas Friends Meeting has been chosen new president of Nebraska Yearly Meeting Young Friends. He is a freshman at Friends Bible College at Haviland, Kansas, and plans to enter the ministry. His family is active in Friends work, and his brother, Bob, is pastor of the Friends Church at Denison, Texas. Another new Young Friends leader is Fred Robinson, the new president of the California Friends

Christian Endeavor Union Cabinet. He is a member of the Alamitos Meeting, and is attending Long Beach City College.

* * * *

A report on the Evaluation Conference of the Five Years Meeting held April 24-25 of this year at Richmond, Indiana, has been printed and is available on request to interested Friends. The report has been prepared by Leonard Hall, Herbert Huffman, Glenn Reece, Norman Young and Dorothy Gilbert. It is being sent to all attenders at that Evaluation Conference, all members of Five Years Meeting boards and committees, ministers and correspondents of the local Meetings, and delegates to the 1950 Five Years Meeting sessions. Other Friends wishing a copy should write Leonard Hall, 101 S. 8th St., Richmond, Ind.

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A report from Herberto Sein on the work of the Quaker U.N. team and the "climate" of the United Nations has recently been distributed. For the fourth successive year, a Quaker Team, accredited on behalf of the Friends World Committee, has been active in United Nations circles. Participating are Clarence Pickett, Elmore Jackson, William Fraser, Agatha Harrison, Herberto Sein, Cornelius Kruse and Colin Bell. Other Friends stopping in for a brief period have been Lewis Hoskins, Raymond Wilson, Merton Scott, and Errol Elliott and Charles Lampman as they went to Kenya. Quaker House, "a veritable oasis of quiet," which is only a 10 minute walk from the U.N. serves as the home of Elmore and Beth Jackson and their children and as a center of hospitality for meetings and conferences. The main office, however, and the mailing address of the "Quaker Program at the United Nations" is room 610 in the recently constructed building of the Carnegie Endowment for International Peace, 345 East 46th St., New York City.

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The Society for Social Responsibility in Science issued a statement on October 22 reading, in part, "We . . . call upon our fellow scientists to maintain and strengthen the spirit of free inquiry by clear and courageous public expression of considered opinions concerning the relations of science and society. . . . Each person has the individual and moral responsibility to

consider the end results of his work as far as he can see them. This is a responsibility to society and implies a strong insistence on public expression of opinions. We find today a serious growth of fear of such public expression. . . . This fear must be overcome if we are to preserve the trust and fellowship, the loyalty to truth and the freedom of inquiry which we recognize as fundamental to science and to a high level of civilization." Among the signers of the statement were O. Theodor Benfey, President of the Society and a Haverford professor; Herbert Jehle, University of Nebraska professor; Kathleen Lonsdale, English Friend and scientist; and Robert Yarnall of Philadelphia.

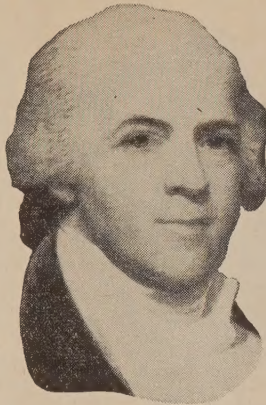
Friendly Fellowship

LOS ANGELES, CALIFORNIA—Reunion of former Cuba missionaries. Evalena Macy, the well-known pastor of the Friends Community Little Log Church of Palmer Lake, Colorado, for the past 25 years, was granted a well deserved vacation this fall. In her travels to visit relatives and friends on the Pacific coast she came to the Los Angeles area and contacted Charles and Bertha Haworth, who are spending the winter there. Plans were quickly made so that Evalena Macy, Henry and Alma Cox, Clarence and Bertrell McClean and Charles and Bertha Haworth, former missionaries together in Cuba, and a mutual friend, Myra Binford, met at noon on October 9 for lunch at Clifton's in Los Angeles. For some it was the first meeting in over thirty years. Two happy hours were spent together around the large, octagonal table in that well-known cafeteria. We all agreed with Evalena when she repeated as she was leaving the group, "This is wonderful, wonderful, wonderful." Our hearts answered; indeed it is, for God is very good.

C. C. Haworth

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CHICAGO, ILLINOIS—The Missionary Circle of the U.S.F.W. of Chicago Meeting met in October at the home of Anne Bosse with a good attendance. The morning session was devoted to business. Mention was made of the urgent need of a Secondary School at our mission in Africa, and that Errol T. Elliott and Charles Lampman are on their way there to look over the situation and decide upon the needs. After a delicious luncheon, the afternoon session opened with Lucile Miller presiding. Devotions were led by Edith Mills.



Quaker,
Idealist
and Peacemaker—
This man was a
prime mover
in America's
most exciting
adventure

George Logan
of Philadelphia

By Frederick B. Tolles

author of *Meeting House and Counting House: The Quaker Merchants of Colonial Philadelphia*

For the first time the story of George Logan of Philadelphia is accurately, sympathetically told—the story of a brave man of peace who, as diplomat without portfolio, fought to keep his new formed country out of war. In this, as in other phases of his varied career—founder of the Anti-Federalist party, United States Senator during the Jefferson administration, scientific farmer, champion of education—George Logan was a man of action. He was a man of paradox as well. A zealous advocate of temperance, he objected to a tax on whiskey; fervent Francophile in the 1790's, he repudiated France a decade later; and, most astonishing contradiction of all—he was disavowed for a time by the Friends (though he was a lover of peace) for bearing arms!

But Logan's steadfastness outweighed his inconsistencies. Dedicated spokesman for democracy, enemy of special privilege, he was on intimate, if not always amicable terms with all the great and near-great men of his period. Washington, Franklin, Jefferson, John Adams, Monroe, Lafayette and Talleyrand were among those who championed or opposed him. Too long neglected, he is restored to his full stature in a biography as fascinating as its subject, written with amazing fluency and vivid historical imagination.

Illustrated. \$5.00 at all bookstores

OXFORD UNIVERSITY PRESS
114 Fifth Avenue, New York, N. Y.

The program was opened by Eurah Marshall on the subject, "Toward a Lasting Peace." Henrietta Pope also spoke. She teaches Americanism to foreigners who come to this country. All the classes, which have been going on for 35 years, are free. English and training in citizenship are taught by 707 teachers under the board of Education. It was a very interesting and instructive meeting.

Emma Hill Hadley

* * * *

OBERLIN, OHIO—Dave Kinsey, an Oberlin senior, is Clerk of Oberlin Meeting for the 1953-54 college year. Alice Van Ausdal, a senior in the Oberlin Conservatory of Music, was the soprano soloist with the Oberlin Con-

servatory Orchestra at the Convocation for Oberlin alumni October 31. She is a member of First Friends Meeting in Richmond.

A reception for new students and returning college affiliate members of the Meeting was held October 3 with 33 guests present at the home of Miriam and Jack Kennedy. The first business meeting made plans for an early retreat to meditate and share ideas about Arthur Morgan's proposal at the recent Lake Erie Association Meeting to admit non-Christians into the Society of Friends, at least in college and university unprogrammed Meetings. A Peace Workshop planned for Nov. 13-14 in Wooster, Ohio, sent the Oberlin Meeting invitations to participate. The Young Friends of Wooster College were

Daily Devotions make the Holidays Holy Days



During the Christmas holidays you will find *The Upper Room*, with its specially-written Christmas devotions, an effective aid in observing this holy season. Use it daily!

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1908 GRAND AVENUE

NASHVILLE, TENN.

guests of Oberlin Meeting on November 15.

Imre Domonkos

* * * *

VAN WERT, OHIO—First Friends Meeting in Van Wert, Ohio, asks its fellow churches to rejoice with it in its installation of a beautiful electric organ. This organ was dedicated October 4, with John Compton delivering an appropriate sermon and John R. Walter, pastor, offering the dedicatory prayer.

The evening service was given over to an organ recital, with Professor Alfred Mudrich, organ and piano instructor at Ohio Northern University, giving an hour of inspiring selections on the new organ. Fine audiences were in attendance at each of these services.

More than one hundred people contributed to the fund which made possible the installation of this instrument. The remarkable part of it was the ease with which the money was raised. There was no strenuous effort made by

anyone, and there were no high pressure methods used to solicit money. A chart was displayed on the bulletin board, and the fund amount noted each week.

The women of Van Wert Meeting planned a pleasing program for Family Night on October 14 which proved, to the surprise of the pastor, to be a reception for him and his wife, Orpha Walter, as they launch into a new year of service.

John R. Walter

* * * *

SPRING VALLEY, CALIFORNIA—On October 11, at Friends Community Church, a beautiful dedication was held for the new electric organ and choir robes. Special thanks were given to the families who made the organ possible. It adds so much to the services. Thanks were also extended to the Friendship Class, whose project brought us the robes. The service was led by Donald Spittler, Yearly Meeting Superintendent of California. Blaine G. Bronner is minister of the church.

WANTED

Physician (surgeon or general practitioner with training in surgery), dentist, and registered nurses in new co-operative health center in rural West-Coast community, to work with physician in established practice. Hospital and clinic facilities available. Excellent opportunity for qualified personnel interested in community health program and preventive medicine. Liberal salaries and bonuses. Good living and working conditions. Community Health Assn., Peter Masten, Pres., Hoopa, Calif.

A postal card with your name and address, sent to Anna Hamilton, Marshall, Missouri, will bring you a copy of the folder: CHRISTIANITY and WAR.

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WANTED

Man for construction and teaching in Cameroun, West Africa. Building Mission Industrial School and Hospital. Need for person with practical knowledge of masonry and carpentry. Write Irvin L. Young, 2435 N. Sheffield, Chicago.

BIRTHS

BOWMAN—To Russell and Carol Horner Bowman of Amboy, Indiana, a daughter, Virginia Kay, on September 28.

CARTER—To Mr. and Mrs. Orville Carter of Russiaville, Indiana, a daughter, Dixie Jo, on August 23.

HUNT—To Donald B. and Phyllis Whitlock Hunt, a son, Jackie Earl, on October 2, at Peru, Indiana.

LUDWIG—To Harry and Dorothy Jensen Ludwig, a son, David Albert, on August 30, at St. Louis, Missouri.

MARIS—To Norman and Lorraine Maris, a daughter, Lynette Kay, on September 5, at Denver, Colorado.

McCoy—To Robert and Helga Hoecker McCoy of New Vienna, Ohio, a daughter, Pamela Kim, on August 24.

RUMSEY—To Robert and Margaret Townsend Rumsey, a daughter, Gay, on September 30, at Glens Falls, New York.

SIMON—To Stephan and Irma Jones Simon, a daughter Sylvia Wistar, on October 10, at Ithaca, New York.

SCHMITZ—To Claude and Anna Schmitz, a daughter, Natalie Ann, on August 16 at Greeley, Colorado.

TAYLOR—To Mr. and Mrs. Lewis Taylor of Russiaville, Indiana, a son, Richard Allen, on September 5.

MARRIAGES

BINKERD-STANLEY—Nancy Rebecca Stanley, daughter of Lawrence and Martha Mills Stanley of Wabash, Indiana, to Richard Ray Binkerd, son of Mr. and Mrs. Raymond S. Binkerd of Lagro, Indiana, on October 14, at Wabash Friends Church; Keith Sarver officiating with the couple saying their own vows after the manner of Friends.

CHAMNESS - GURTNER — Ruthanna Gurtner, daughter of Mr. and Mrs. Fred Gurtner, to Robert Chamness, son of Mr. and Mrs. David Chamness, all of Wabash, Indiana, on June 28, at the Wabash Friends Church; John Compton officiating with Keith Sarver assisting.

DEATHS

DAVIS—William G. Davis, on October 19, in Good Samaritan hospital in Dayton, Ohio, aged forty-seven. He was the son of Maurice and Dora Earhart Davis, and was a member of West Milton, Ohio, Friends Meeting. He was afflicted with Hodgkin's disease. He is survived by his wife, Eva Cashner Davis; a son, Gale, of West Milton; and brother, Max, of Dayton, Ohio.

HOGUE—Howard M. Hoge, on September 20, in Leesburg, Virginia. The son of Daniel J. and Sarah E. Hoge, he was born near Lincoln, Virginia, on April 5, 1862. In 1885 he accepted Jesus Christ as his Savior and joined Baltimore Monthly Meeting. The following year he married Sara H. Smith, the sister of J. Russell Smith of Swarthmore, Pa., and they made their home "Evergreen Home" near Lincoln until her death in 1939. When Lincoln Monthly Meeting was set up in 1887 he became a charter member and remained so until recent years, when he again became a member of Baltimore Meeting. In 1894 his gift in the ministry was

acknowledged. He served as Reading Clerk of Men's Meeting of Baltimore Yearly Meeting from 1892-1901, and was Clerk of Baltimore Quarterly Meeting from 1900 to 1916. He was appointed alternate to the Five Years Meeting in 1907 and attended the sessions of 1935. He was deeply interested in Bush Meeting and served as President of the Prohibition and Evangelical Association which sponsored these annual summer series of services. He pioneered in apple production in Loudoun County and was the county's first agricultural demonstration agent. With his wife, he travelled widely in the temperance movement. During their winters in Florida, they ministered in the Miami Friends Meeting and in Orlando. His close association with the Heavenly Father and with His creatures and the inspiration which he derived from nature and nature's God will be missed and fondly remembered and cherished by all who knew him. Surviving are his sister, Alice T. Warner, his nephew, Dr. Howard Hoge Warner; two grand-nephews, a great-grand nephew and a great-grand niece, of Baltimore.

MOORE—Alice Moore, on October 11, at Winchester, Indiana, aged seventy-four. She was a very active member of

Winchester Meeting and was serving as an elder at the time of her death. She had taught in the Sunday School and was very active in temperance work, the women's society and the W.C.T.U. Surviving are her husband, Charles; four daughters, Mrs. Gerald Lykins, Mrs. Max Bashia of Portland, Mrs. Ernest Arnet of Chicago, Mrs. Pat McLaughlin of Manton, Michigan; and one son, James of Orlando, Florida. Services were held in charge of Kenneth Pickering.

PATTERSON—Wallace Patterson, on October 2, at Muncie, Indiana, aged sixty-four. When young and strong, he and his wife, Rosa, were regular attenders of Friends Memorial Meeting. The activities of the Meeting and especially those of their Golden Band Sunday School class never ceased to be of vital interest to him. For twenty years or more, because of arthritis, he had spent his waking hours in a wheel chair. His Christian faith was his comfort and strength through those years. Out of his faith came virtue, then a yearning for knowledge that required more and more time in study and Bible reading. Then to these were added a daily patience, kindness and love. Surviving are his wife, Rosa; their adopted daughter, and two granddaughters.

1799

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—PEARL S. BUCK
at the George School Convocation

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Victor H. Ewald, 6 Gambier Circle; phone JA 3910. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:30 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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